Evangelical Magazine

AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."——"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—St. Paul

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EVIDENCES OF CHRISTIANITY.....No. XV.

We continue in this number our extracts from Mr Leslie's work, mentioned in our last. We desire the reader to take up No. 14 once more, re-examine the four rules, see that he fully understands their meaning, force and bearing, and then read in close connexion with the last, the following triumphant argument drawn from their application to the Gospel history of Christ and his religion:—

I come now (secondly) to show, that as in the *matters of fact* of Moses, so likewise all these *four marks* do meet in the *matters of fact*, which are recorded in the Gospel of our blessed Saviour; and my work herein will be the shorter, because all that is said before of Moses and his *books*, is every way as applicable to Christ and his *Gospel*. His *works* and *miracles* are there said to be done *publicly* in the face of the world, as he argued to his accusers, "I spake openly to the world, 'and in secret have I said nothing.'" It is told, that three thousand at one time, and that above five thousand at another time were converted, upon conviction of what themselves had seen, what had been done publicly before their eyes, wherein it was impossible to have imposed upon them. Therefore here were the *two* first of the *rules* before mentioned.

Then for the two second; *baptism* and the *Lord's Supper* were instituted as perpetual *memorials* of these things; and they were not instituted in after ages, but at the *very time*, when these things were said to be done; and have been observed without interruption in all ages, through the whole Christian world from that time to this. And Christ himself did ordain *apostles* and other *ministers* of his Gospel, to preach, and to *administer* these *sacraments*; and to *govern* his *church*; and that always, even unto the end of the world. Accordingly they have continued by regular succession to this day; and no doubt, ever will, while the earth shall last. So that the Christian *clergy* are as notorious a *matter of fact*, as the *tribe of Levi* among the Jews. And the Gospel is as much a *law* to Christians, as the book of Moses to the Jews; and it being part of the *matters of fact*, related in the Gospel, that such an *order* of men were appointed by Christ, and to continue to the end of the world; consequently, if the Gospel were a *fiction*, and invented some ages after Christ, then at that time, when it was first invented, there could be no such *order* of *clergy*, as derived themselves from the institution of Christ, which must give the lie to the Gospel, and demonstrate the whole to be *false*. And the *matters of fact* of Christ being pressed to be true no otherwise, than as there was at that time (whenever the *deists* will suppose the *Gospel* to be *forged*) not only public *sacraments* of Christ's institution, but an order of *clergy* likewise of his appointment to *administer* them; and it being impossible there could be any such things before they were *invented*; it is as impossible that they should be *received* when invented. Therefore, by what is said above, it was as impossible to have imposed upon mankind in this matter by inventing it in after ages as at the time, when those things were said to be done.

The *matters of fact* of *Mahomet*, or what is fabled of the *deities*, do all want some of the aforesaid *four rules*, whereby the certainty of *matters of fact* is demonstrated. First, for *Mahomet* pretended to no *miracles*, as he tells us in his Alcoran; and those which are commonly told of him, pass among Mahometans themselves, as legendary fables; and as such, are rejected by the wise and learned among them; as the *legends* of saints are in the church of Rome. *See Dr. Prideaux's Life of Mahomet, page* 34.

But, in the next place, those which are told of him, do all want the *two* first *rules* before mentioned. For his pretended converse with the moon; his mersa, or night journey from Mecca to Jerusalem, and thence to heaven, &c., were not performed before any body. We have only his own word for them; and they are as groundless as the delusions of *Fox* or *Muggleton* among ourselves.

The same is to be said (in the second place) of the fables of the Heathen gods, of *Mercury's* stealing sheep, *Jupiter's* turning himself into a bull, and the like; besides the folly and unworthiness of such senseless pretended miracles. Moreover the wise among the Heathen did reckon no otherwise of these, than as *fables*, which had a mythology or mystical meaning in them, of which several of them have given us the rationale or explication; and it is plain enough, that *Ovid* meant no other by all his metamorphoses.

It is true, the Heathen deities had their priests; they had likewise their *feasts*, *games*, and other public *institutions* in memory of them. But all these want the *fourth* mark, viz: that such priesthood and institutions commenced from the time, when such things, as they commemorate, were said to be done; otherwise they cannot secure after ages from imposture, by detecting it at the time, when first invented, as hath been argued before. But the *Bacchanalia*, and other Heathen feasts, were instituted many ages after what was reported of these gods, was said to be done, and therefore can be no proof of them. And the priests of Bacchus, Apollo, &c., were not ordained by these supposed gods, but were appointed by others, in after ages, only in honor of them. Therefore these *orders* of *priests* are no evidence of the facts which are reported of their gods.

Now to apply what has been said, you may challenge all the deists in the world to show any action that is fabulous; which has all the four rules or marks before mentioned. No, it is impossible; and (to resume a little, what was said before) the histories of Exodus and the Gospel never could have been received, if they had not been true: because the institution of the priesthood of Levi and of CHRIST: of the *Sabbath*, of the *passover*, of *circumcision*, of *baptism*, and of the *Lord's Supper*, &c., are there related, as descending all the way down from those times without interruption. Moreover it is as impossible to persuade men that they had been circumcised or baptised, had circumcised or baptised their children, celebrated passovers, Sabbaths, sacraments, &c., under the administration of a certain order of priests, if they had done none of these things, as to make them believe that they had gone through seas upon dry land, seen the dead raised, &c.; and without believing these, it was impossible that either the law or the Gospel could have been received.

The truth of the matters of fact of Exodus and the Gospel being no otherwise pressed upon men, than as they have practiced such public institutions, it is appealing to the senses of mankind for the truth of them; and makes it impossible for any to have invented such stories in after ages, without a palpable detection of the cheat, when first invented; as impossible, as to have imposed upon the senses of mankind at the time when such *public facts* were said to be done.

I do not say that every thing, which wants these four marks is false; but that nothing can be false which has them all. I have no doubt there was such a man as Julius Cæsar, that he fought at Pharsalia, was killed in the senate-house, with many other facts of ancient times, though we may keep no public observances in memory of them.

But this shows that the matters of fact of MOSES and of CHRIST have come down to us better guarded than any other facts, how true soever.

Yet our deists, who would laugh any man out of the world, as an irrational brute, who should offer to deny Cæsar or Alexander, Homer or Virgil, their public works and actions, do at the same time value themselves as the only men of sense, of free, generous and unbiassed judgments, for ridiculing the histories of MOSES and CHRIST, that are infinitely better attested and guarded by infallible marks, which the others want.

Besides that, the importance of the subject would oblige all men to inquire more narrowly into the one, than into the other; for what consequence is it to me, or to the world, whether there was such a man as Cæsar, whether he beat or was beaten at Pharsalia, whether Homer or Virgil wrote such books, and whether what is related in the Iliad or Æneid, be true or false? It is not two pence up or down to any man in the world; and therefore it is worth no man's while to inquire into it, either to oppose or justify the truth of these relations.

But it is of the utmost importance to know,

the truth of what is related in the Holy Scriptures; and therefore men should be more inquisitive to search into the truth of these, than of any other facts, to examine and sift them narrowly, and to find out the deceit, if any such can be found; for it concerns them nearly, and is of the last importance to them.

How unreasonable then is it to reject these facts, so sifted, so examined, and so attested, as no other facts in the world ever were; and yet to think it the most highly unreasonable, even to madness, to deny other facts, which have not the thousandth part of their evidence, and are of no consequence to us, whether true or false!

HELL.

Oldham, in his "Satires upon the Jesuits," a work which would admit of a curious commentary, alludes to their "lying legends," and the innumerable impositions they practiced on the credulous. I quote a few lines in which he has collected some of those legendary miracles, which I have noticed in the article on *Legends*, and the amours of the Virgin Mary are detailed in *Religious Nouvellettes*.

"One undertakes by scales of miles to tell
The bounds, dimensions and extent of hell;
How many German leagues that realm contains;
How many chaldrons hell each year expends
In coals for roasting Hugonots and Friends.
Another freights the route with useful stories
Of wild chimeras, limbos, purgatories;
Where bloated souls, in smoky durance hung,
Like a Westphalia gammon or neat's tongue,
To be redeemed by masses and a song." *Satire iv.*

The readers of Oldham, for Oldham must ever have readers among the curious in our poetry, have been greatly disappointed in the pompous edition of a Captain Thomson, which illustrates none of his allusions. In the above lines Oldham alludes to some singular works.

Treatises and topographical descriptions of hell, purgatory, and even heaven, were once the favorite researches among certain zealous defenders of the Romish churches, who exhausted their ink-horns in building up a hell to their own taste, or for their particular purpose. We have a treatise of Cardinal Bellarmin, a jesuit, on purgatory; he seems to have the science of a surveyor, among all the secret tracks and the formidable divisions of "the bottomless pit."

Bellarmin informs us that there are beneath the earth four different places, or a profound place divided into four parts. The deepest of these places is hell; it contains all the souls of the damned, where will be also their bodies after the resurrection, and likewise all the demons. The nearest hell is purgatory, where souls are purged, or rather where they appease the anger of God by their sufferings. He says that the same fires and the same torments are alike in both these places, the only difference between hell and purgatory consisting in their duration. Next to purgatory is the limbo for those infants who die without having received the sacraments; and the fourth place is the limbo of the fathers; that is to say, of those just men who died before the death of Christ. But since the days of the Redeemer, this last division is empty, like an apartment to be let. A later Catholic theologist, the famous Tillemont, condemns *all the illustrious Pagans* to the *eternal torments of hell!* because they lived before the time of Jesus, and therefore could not be benefited by the redemption! Speaking of young Tiberius, who was compelled to fall on his sword, Tillemont adds, "Thus by his own hand he ended his miserable life, *to begin another, the misery of which will never end!*" Yet history records nothing bad of this prince. Jortin observes that he added this reflection in his latter edition, so that the good man as he grew older grew more uncharitable in his religious notions. It is in this manner too, that the Benedictine Editor of Justin Martyr, speaks of the illustrious Pagans. This father, after highly applauding Socrates, and a few more who resembled him, inclines to think they are not fixed in hell. But the Benedictine Editor takes great pains to clear the good father from the shameful imputation of supposing that a virtuous Pagan might be saved as well as a Benedictine monk! For a curious specimen of this odium theologium, see the censure of the Sorbonne or Marmontel's Belisarius.

The adverse party, who were either philosophers or reformers, received all such information with great suspicion. Anthony Cornelius, a lawyer in the 16th century, wrote a small tract, which was so effectually suppressed, as a monster of atheism, that a copy is now only to be found in the hands of the curious. This author ridiculed the absurd and horrid doctrine of infant damnation, and was instantly decried as an atheist, and the printer prosecuted to his ruin! Cœlius Secundus Curio, a noble Italian, published a treatise *De Amplitudine beati regni Dei*, to prove that heaven has more inhabitants than hell, or in his own phrase, that the elect are more numerous than the reprobates. However we may incline to smile at these works, their design was benevolent. They were the first streaks of the morning light of the reformation. Even such works assisted mankind to examine more closely, and hold in greater contempt, the extravagant and pernicious doctrine of the domineering Papistical church.—*Curiosities of Literature.*

[For the Magazine and Advocate.]

HONEST CONFESSION.

A Methodist clergyman in the town of S., not many weeks since, while in conversation with Mr. A., a young man who was about to leave his church, having learned to his joy and satisfaction that God had concluded all in unbelief (both Jews and Gentiles) that he might have mercy upon all, quoted a text to support his favorite system of *endless suffering*, when Mr. A. replied that the passage he had brought forward had no allusion to a *future state*, even according to their own commentator; whom they received as their standard. He then quoted to him the language of Dr. A. Clarke, on the subject. The Methodist divine then remarked to Br. A., that he ought to bear in mind the fact, that Dr. Clarke, when he wrote his Commentary, "had not got the Universalists to contend against." A rather poor compliment to the Dr., I think, and a bold admission too, that *he* would go *all lengths* to oppose the doctrine of of the "restitution of all things," even if he were obliged to violate his own senses. It is often unrighteous judgment, I learn, to judge others by ourselves.

WILLIAM ANDREWS.

[For the Magazine and Advocate.]

LETTER TO BR. C. HAMMOND.

BELOVED BROTHER—By a letter to me in the 34th number of this paper, (current volume,) you have explained your meaning to be, that when a Christian *believes* it to be a duty to be baptized with water, it becomes so to him, which he ought then to perform and not before. By the closing paragraph of my article you will learn that my views are the same as yours on that point—but still I fear that our practice would be diverse in regard to it. If you sincerely believe water baptism, to be an ordinance, instituted by Christ for the observance of his followers, you would undoubtedly feel it to be your duty to convince your brethren that such is the fact; whilst I, believing that Christ never instituted such an ordinance, would endeavor to convince those who were in doubt, that water baptism is *not* an ordinance of the Gospel of Christ; for I certainly should be unwilling to indulge any one in the practice of error, without first making an attempt to correct the mistake.

In regard to another part of my communication, you say, "It is not my intention to controvert the views you have labored to establish, as, I trust that our readers have already inquired whether the apostles were ever empowered, or ever did baptize with the Holy Spirit in any instance on sacred record. I think, (you continue,) they will agree that Christ baptized with the Holy Spirit and with fire, but whether any other person ever baptized with this baptism, requires better evidence than you have advanced." In reply to this, I will say, Christ of himself possessed no more power to baptize with the Holy Spirit than any other person. All the power which he exercised in the performance of this or any other part of his mission, was derived from his Father. "I can," says he, "of mine own self do nothing." Hence he was but the instrument through whom God saw fit to bless the world, by the revelation of his will. Will Br. Hammond say that the apostles did not possess the same, or a similar power, after the ascension of Christ? Were they not commanded to tarry at Jerusalem until they should receive power from on high? and were not the apostles, also, the instruments, during their ministry, through whom multitudes as well as individuals received the Holy Ghost either by their preaching or by the laying on of their hands?

Your language implies that I have offered some evidence in favor of the views I have advanced. That evidence, such as it is, is before our readers, who are as able to judge of its force or conclusiveness as ourselves. Additional evidence can be given whenever it shall be deemed necessary. But surely you will not require our readers to refuse their assent to my views with no better evidence before them than I have given, and expect them to believe, *without* evidence, that Paul baptized more than he says he had done; or that Apollos and Cephas baptized those whom Paul converted, simply because you *suppose* they might have done it.

You say, "I am so ignorant, for one, that I never should have learned, perhaps, had it not been stated in your article, that Paul baptized none but Crispus and Gaius and the household of Stephanus. I know to be sure (you continue) that these were the only ones he baptized at Corinth; (! !) but had supposed that Apollos and Cephas might have baptized converts to Christianity, whilst the apostle was itinerating and preaching in different countries."

And I, Br. Hammond, am so ignorant, for another, that I have yet to learn, that Paul ever did baptise with water, *any*, except the persons above named; not at Corinth only, but *anywhere*. In conclusion, you say, "I should not have noticed your article but for those charges of ignorance and wickedness which you have so liberally bestowed upon the water-baptised part of the Christian world," including, as you say, many of your brethren and sisters.

I can assure you, Br. Hammond, that I meant not to impute, nor did I, any charges of ignorance or wickedness to my brethren or sisters of the Abrahamic faith; though for myself I am perfectly well assured that their ideas of duty, in regard to water baptism as a Christian ordinance, are erroneous. My statement was general, in regard to what I had read or witnessed of transactions disgraceful to the Christian name, on the subject of water baptism. Aware of being acquainted with but few of those brethren and sisters who have felt it to be their duty to be baptized with water, I have not the evidence which you call for, in proof of the statements (when applied to them) contained in my communication; and I have the satisfaction to believe that there exists none; and with the explanation now before you, as to the intended application of my remark, I feel assured that you will require no evidence from me of the ignorance, bigotry, intolerance, &c., of the water-baptized part of the Universalist world.

Again, you ask, "Did you reflect that the water-baptized part of the Christian world included our Lord and his apostles?"

I cannot say that I did. I knew that Christ and his apostles were baptized unto John's baptism. But if the Christian world have also been baptised unto John's baptism, and the baptism instituted by him is the one now contended for, the question is presented in a light different from that in which I ever before viewed it. I supposed that it was acknowledged on all hands that John's baptism arose under the Jewish dispensation, as a type or figure of the death, burial and resurrection of Christ; consequently those who were baptised by him (Christ excepted) were told that they should believe on him that was to come, that is, on Christ; and that this baptism, like the other types of the law, ceased when laid aside. I had further supposed the acknowledgment to be equally general, by the

believers in water baptism, that the one now in use was a Christian ordinance, that is to say, one instituted by Christ himself. If I am correct in this supposition, how can our Lord and his apostles be included in the charge which I have made, until it is first shown that our Lord *did institute a baptism of water for the observance of his followers?* And, secondly, that himself with his apostles were baptized therewith? which, by the way, is the very point in dispute. Let it be shown that Christ *did* institute the ordinance of water baptism for the observance of his followers, and the question will be settled without further debate.

Br. Hammond, I would not urge you into a discussion of this question contrary to your present wishes; much less do I desire to be the one to discuss it with you; for however wise I may be in my own conceit, I do not conceive that I have yet attained to such a degree of "knowledge and perfection" as will enable me better than any one else to make the many crooked things in this question straight, or its rough places plain.

If I am wrong, I wish to be corrected; but I am sensible that I never shall be by arguments devoid of that respect which every Christian brother owes to his fellow, or of fairness and candor.

York, October, 1835. J. GAGE, 2d.

[*For the Magazine and Advocate.*]

A FRAGMENT.

It was a calm and lovely evening, the glittering monarch of the day had shed his last departing glories on this hemisphere, and sunk to his occidental couch in the rubied West. The melting charms of twilight fell on the emerald landscape, and gave it a charm like that of fabled fairy lands. The mixed and ever-varying sounds, that daily emanate from the villa, had gradually faded away on the ear; and nature's lyre was still, profound. The pale empress of the night was arising, to gild the glorious canopy above, and illume the bland inviting scene below, with her soft silvery light. Languid with indisposition, and absorbed in the silent contemplation of the nocturnal beauties of the hour, alone I sat in the solitude of my apartment, while from the half-uncurtained window, the lovely moonbeams shed their silvery rays on the glorious page of Truth Divine, that lay unclosed before me. The sorrows and afflictions incidental to mortals on earth, were gradually forgotten; and insensibly I fell into a profound reverie, from which I was ultimately aroused, by a mournful female voice, emanating from an adjacent room, just commencing, in sorrow-inspiring strains, a most dismal hymn. As well as I can remember, some of the lines ran thus:—

"Parents and children there will part—
Will part, to meet no more!
Devils and sinners, too, will meet—
Will meet, to part no more!"

Ah! thought I, a most diabolical chant is that, indeed! How totally at variance are the sentiments which it inspires, with the joyous and peace-inspiring theme of the glorious Gospel of our salvation (not damnation). The sweet singer of Israel struck his melifluous harp, and sang, "The Lord is good unto all, and his tender mercies are over all his works. All thy works shall praise thee, O Lord, and thy saints shall bless thee. All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The eyes of all wait upon thee; and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing." When the glorious advent of the divine Messiah was announced, by a celestial delegation, angelic voices chaunted the loud pæan thus, "Glory to God in the highest, and on earth, peace, good-will toward men." Our blessed Saviour, too, has declared, that "now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw *all men* unto me. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. And they that shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, &c., neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection." If such glorious declarations are true, (and what enlightened mind would contradict the bright page of divine inspiration?) all the gloomy songs of *Partialism*—the frightful creed of never-ending wo—of an incensed and *vindictive* Deity—"finally impenitent sinners," and infernal spirits; will ultimately be proved false—the mere fables of error: that odious, cruel, and malevolent spirit, which has so long in triumph swayed her blood-stained sceptre o'er her deluded followers, and laid waste the fair empire of Truth, will be annihilated. Yea, the time will come, when all these cunningly devised fables will be universally regarded as fallacious as the doctrines of the Koran, or the entertainments of the Arabian Nights. * * * * * *

As I was musing, the gloomy tones of the female voice ceased to vibrate on my ear; and my *muse* thus broke out into the following strains:

Unholy Error! false and cruel,
Thou blight and scourge of joy and peace,
That adds to human woes a fuel
To scathe the hope of future bliss!

Here thou hast severed friends asunder
And swelled the tide of misery:
Unto the end of all thy wonders,
How long, thou monster, will it be?

Through many dark, unhappy ages,
In bloody triumph thou didst reign;
And kings and peasants, monks and sages,
Bowed down to thee and wore thy chain.

How many minds thou still art keeping,
Close pinioned in thy dreadful chain!
While pure philanthropy is weeping
O'er many martyrs thou hast slain!

But now the times are more propitious:
Truth is arising in her might;
And mortals hail her reign auspicious,
And bask in her effulgent light.

She's waged a war with thee, O Error!
And will o'erthrow thy bloody throne,
And lead thy minions out of terror,
To her celestial, happy home.

Soon shall thy voice so diabolic,
Expire in cold oblivion's aim;
And Truth sublime and apostolic,
Shall sing in strains divinely fair,

Sweet songs of gladness and salvation,
While mercy's lyre shall sweetly ring;
And mortals rise with admiration,
To praise their heavenly Sire and King.

Greene, N. Y. LAURA.

[*For the Magazine and Advocate.*]

CHRISTIANITY PRACTICAL.

Christianity in its nature and design is practical. Its doctrine and precepts regard man as a sinner, needing reformation. It teaches that a knowledge of God and an imitation of his character, so far as it is practicable for man characteristically to resemble his Maker, is happiness; that those who make the nearest approximation to the divine character will be most happy, or in other words, that the most virtuous will have the most enjoyment.

The circumstances in which most of mankind are placed are such, that they have departed from the standard of perfection and happiness—they have been induced to pursue a wrong course to such a degree that reformation is necessary to happiness. This is so general with mankind as to lead some to suppose that it is natural, or that all in a state of iniquity are in a state of nature; it is true that it is in some sense natural, but we regard this as uncultivated nature, for we incline to the opinion that those, who pursue in a greater degree a right course, are more properly in a state of nature. Our great Creator has enjoined us to be like him, and in proportion as we are so, we are in that state which he prescribes. And furthermore, that an imitation of the divine character is natural, and a want of it, unnatural in some sense, I appeal to the experience of all. The ways of virtue are pleasant; they are natural, easy and delightful. The ways of transgression are unpleasant; they are unnatural, difficult and painful.

Christianity is practical, as it presents motives to induce the youth, those commencing the journey of life, to take the true path, and also to persuade all who have unfortunately mistaken the road to happiness, to pause and to change their course. These inducements are peace, happiness, the enjoyment of life. The requirements of the Gospel are moral. It addresses itself to the understanding. It teaches in what true happiness consists. Be perfect in some degree as God is; endeavor to conform your life to the example of Jesus, the Son of God.

The Gospel is termed a kingdom, probably in allusion to the prediction of the prophet, who prophesied that God would set up a kingdom which should exist forever. This kingdom is now established on earth. It has many subjects. The prerequisite qualifications for an admission into this kingdom are a pure heart, or virtuous principles and affections. It requires love to God and good will to man. It denies entrance to the vicious and impure. In short, it requires belief in Jesus Christ, and a practice of his precepts. It promises happiness, "If ye know these things, happy are ye if ye do them."

How plain and easy of comprehension! the most dull of apprehension are able to perceive the nature of the requirement. The motives are such as may affect all. The way-faring man may not err herein. All are endowed with powers capable of understanding the nature of Christianity—all are so constituted that they may be affected by its promise of happiness.

Such being the nature of Christianity, it recommends itself to the attention of all. Its prohibitions relate only to those things which destroy our peace. Its requirements are such as regard our felicity. For these reasons the apostle declares that the unrighteous shall not inherit the kingdom of God. He also enumerates certain characters who are excluded, thus, "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." All these and similar characters are not proper subjects of this kingdom. The apostle, in the language quoted, states what all know to be true; that viciousness of character is incompatible with true happiness. When a person's life is such as to entitle him to the character of a Christian, he is happy—he is in this kingdom, and is in possession of righteousness, peace and joy in the Holy Spirit.

Herein consists the excellency of Christianity. It urges the attention of every vicious person to the important fact, that in proportion as he is vicious he must be miserable—and that to be happy he must cease to do evil, and learn to do well. All the precepts of the Gospel have in view our present enjoyment. This principle ought always to be presented, exhibited to view, and enforced. By this means we come directly home to the interest of every one, a desire to be happy. Whenever the consequences of evil conduct are put far off, in the name of Christianity, this cause is injured by its own professed friends. This is sometimes done as in the case of the passage from I Cor., already quoted. Nothing is plainer from the context, than that such a construction is erroneus. Such an interpretation is at variance with the principles and design of Christianity, and with the experience of all. Such views must have an unfavorable influence upon the morals of mankind; for instead of promoting reformation, they only tend to confirm vice and wickedness, by putting far off the evil day, thus leading away the mind of the transgressor from the punishment which he actually suffers. His attention ought always to be directed to this to him important fact, that he is, in consequence of his follies and vices, wretched and miserable. On the other hand, the joyous and pleasant path of duty and virtue should be presented to view in all its peacefulness and serenity. Though we are born for immortality, it is the present life that now claims our attention. We should then be wise now, and so order our lives as to secure present good; then we can safely trust in our Creator and Preserver for the future. J. B., jr.

Brownsville, November, 1835.

[*For the Magazine and Advocate.*]

BR. SADLER'S TOUR.

Brs. Skinner and Grosh.—From the place whence this letter is dated, you will perceive that I am on my Ohio tour, agreeable to previous calculations; and that I am already within the interior of the State. I started on my journey at the time expected, with fair prospects of a pleasant and interesting season of itinerancy; but ere I had gone the distance of twenty miles, I found there had been a long season of wet, disagreeable weather at the West, which had rendered the roads almost impassable; nevertheless, being a Universalist, and holding to the ratification of the promises, I pressed onward amid storms and tempests, in order to fill my appointments, which I succeeded in meeting as far as Erie, Pa.

In this part of Pennsylvania there had been a continual storm of rain for twenty successive days, with the exception of two, nearly half as many as in the ancient deluge. And, as might have been expected, the whole country was nearly inundated, nigh falsifying the divine promise concerning "seed time and harvest." Such was the inclemency of the weather, I was prevented from delivering my message at Erie, although I had arrived in season to meet my engagements. This I regretted, as the place is one of considerable importance, and bids fair to become a large commercial city; and of course, is a post that might be occupied with great advantage to our cause. Br. Bullard preached in the place a short time previous, to large and attentive audiences. And father Stacy has occupied the ground advantageously hitherto. But in consequence of the removal of an influential citizen or two, our prospects are not so flattering in Erie as they were in time past. Yet we hope and trust that those brethren who remain will not be weary in well-doing; for in due time they will reap, if they faint not.

The rain, that continued to fall, prevented my advance; and it was impossible for me to meet my next engagements, which is my apology for a failure. As soon as the storm abated, I pursued my journey, and arrived in Chagrin in time to attend my appointment. On my way I called on Br. Bond, of Saybrook, at whose residence I found Br. Beals; both of whom were in readiness to accompany me, with the intention of attending the General Convention. It was truly a happy meeting. With what emotions of joy we for the first time behold face to face, those with whom we have become acquainted by the hearing of the ear, and whose hearts and sentiments are so congenial, as to seemingly flow together like drops of water, particularly if prosecuting the same enterprize, and engaged in the promotion of the same cause. Br. Bond has removed to this place, I suppose, for the purpose of newly-modelling and improving the "Saybrook Platform," and I should judge from information received, that he has flattering prospects of success.

We travelled in company as far as Chagrin, where we held a meeting, which was quite well attended—each taking part in the services. Br. Bradley is preaching a portion of the time in this place, and to very good acceptance. Brs. Beals and Bond here left me, in order to attend an appointment they had made a considerable distance off, and I pursued my journey alone as far as Cleveland. Here I was agreeably surprised in meeting with Br. Messinger, who had been on a tour to the interior, and had returned to fill an appointment he had made at this place; and which, as Providence would have it, was at the same time as my own. On inquiry, we found, no public house could be obtained, in which to deliver our message, and being in no way disposed to leave the place without figuring in a public manner, we concluded (be astonished, O heavens!) to perform a part in a drama on the stage of a temporary theatre. We hope the building was not defiled by our occupancy, and pray, the Lord will not lay this sin to our charge. Br. Sweet is preaching in the vicinity; and it is to be hoped that, ere long, a door effectual will be opened unto the Lord in the village also. Cleveland is a very thriving, busy, maritime-appearing port; and such are its facilities and advantages, it must eventually become a large and flourishing city. It is most beautifully situated on a high elevation of ground, commanding an extensive view of the great world of waters that is spread out before it. And such is the public spirit of its inhabitants, every effort is made to beautify the place, and extend its facilities of business. It will soon possess charms and attractions inviting to the stranger, and which cannot fail of exciting the admiration of the observing traveller. It is important that the liberal portion of the community bestir themselves *immediately*, for the adoption of means and measures to promote liberal principles—that the cause of truth may grow with the growth and strengthen with the strength of the place; as the longer it is neglected, the more difficult it will be to obtain a permanent footing. It is to be hoped, the brethren in the place will seriously meditate upon these things. Behold what a great fire a little spark kindleth.

From Cleveland I went to the village of Medina, where I delivered my message to a respectable auditory, who listened with devout attention to the preached word, and seemed to say, by the indications manifested, "it is good for us to be here." There are quite a number of believers in the vicinity, and a preacher is greatly needed, to break to them the bread of life. A competent support might be obtained; and we reiterate the cry, "who will go over to Macedonia and help them?"

From thence, I bent my way to Ashland, to attend the session of the "General Convention of the Western states," which was to be held at that place. Here I had the pleasure of meeting a number of the pioneers of the West, and of exchanging salutations and greetings of brotherly love, for the first time, with the faithful and devoted heralds of a world's salvation—who are building up the waste places of Zion in this part of God's moral heritage. They have strong men here, in deed and in word, whose influence is extensively felt. And were they sufficiently numerous, to allow the confining of their labors to any particular section, the opposition must quail before the thunder of their artillery. On account of the paucity of their numbers, they are obliged to make frequent peregrinations around the country, in order to answer the wants of the people, so that while they are more generally useful in this way, they cannot be of as much service in any particular section. As the harvest is large and the laborers few, we pray, therefore, that the Lord of the harvest may send forth more laborers into his field, who shall gather sheaves for the Master's use.

Among others assembled was father Kidwell, whose praise is in all the churches. Happy indeed was I to meet with this faithful veteran in Israel, who has so long stood as one of the outer posts of our bulwarks of the western frontier. He is all I had anticipated of him. In one word, what father H. Ballou is to the eastern States, father Kidwell is to the western. For many years he has devoted himself to the cause of godly, impartial and triumphant grace in this region of country: and no man's labors could be more duly appreciated and blessed. His name and his virtues will be embalmed in the affections of his acquaintance, and future generations will recount his deeds with gratitude, and pronounce him blessed. He has been for some time past devoted to the interests of the Western Union Seminary, which he has been instrumental in establishing. And in order to secure its prosperity and success, he has pledged his own individual property in security for expenditures already made, which we hope for the sake of humanity and justice, our brethren in the West will not see wrested from him in the decline of life. With all his devotedness to the public good, he has witnessed grievous trials and perils amid false brethren, who have attempted to derange his business, and transfix his character, and injure the Institution of his own creating. But like the oak that withstands the blasts of the tempest and the storm unscathed, he comes off more than conqueror, through him that loved him. May he never want for friends to stand by him in the hour of adversity and sorrow.

We were received with great cordiality and welcome by the friends in Ashland, and every thing, (save the weather of the last day,) conspired to render the session a joyous one. When the Convention was adjourned to Ashland, it was expected that the Methodist meeting-house would be obtained for our accommodation, as the Universalists had contributed considerable to its erection, with the *express stipulation*, it should be free for the occupancy of any, and every denomination of Christians, when not wanted by the Methodists. But lo! when the request was made for its use, for the accommodation of the Convention, it was denied on the ground, that the *Universalists were not a denomination of Christians!* Probably, they esteemed them as a denomination of *demons*; and no wonder—"if they call the Master of the house Beelzebub, how much more those of his own household?" They undoubtedly thought their denial would prevent the session of the Convention in the place. But God put it into the heart of Br. Whiting, a citizen of the place, to build, instantaneously, a house, that should answer as a temporary temple of worship; and like Potter, the patron and friend of Murray, had it in readiness for our reception on our arrival. The Lord reward him according to his deeds.

From Ashland I journeyed South, and preached in the towns of Mansfield, Lexington, and Frederick. In the former place I had a little skirmish with Rev. Mr. McVey, noticed in Br. Rogers' tour. He is a brave knight, and seems to be fond of throwing a lance or two with the Universalist clergymen as they pass. But he is more courageous than dexterous. He will have to practice some time, before he will become expert in the arts of the tournament. And I think he is incapable of attaining to any great perfection in such controversies.

The section of country through which I have passed is most delightfully pleasant. The western part of New-York, which is recognized as the most interesting part of North America, does not present a handsomer appearance, save in improvements, than that part of Ohio where I have travelled. And had the people the same facilities of business, and advantages of markets that are possessed by the inhabitants of New-York, I know not why they would not be equally well situated. But for the want of which, most of the country population remain comparatively poor. As the means of trade extend, wealth will increase; and the time is not far distant, when this will be a highly cultivated and flourishing part of our happy land. Indeed, it seems to give evidence of being a part of the promised inheritance; and the servants of the Lord will be justified in instituting a spiritual holy crusade for its possession.

Much has already been done by rambling excursions, but the troops are yet in rather a confused state for the want of organization and discipline, and the attention of local commanders. The prospect is now quite favorable for remedying this difficulty, and I think we may calculate on a safe and happy result. L. L. Sadler.

Mount Vernon, October 23, 1835.

"THY SPEECH BETRAYETH THEE."

So said the enemies of Jesus to the apostle Peter, at the time his Master was before the Jewish tribunal. Peter was afraid to enter in where Jesus stood. of all earthly friends forsaken; and as he lingered without, a damsel charged him in these words, "thou also wast with Jesus of Galilee." Peter summoned up resolution enough to utter a falsehood, and replied, "I know not what thou sayest." In a few moments another maid saw him, and said, "this fellow was also with Jesus of Nazareth;" but again he denied it, even with an oath, saying, "I do not know the man." It was not long before Peter was again charged, under more positive circumstances, with being a follower of Jesus. They said unto him, "surely thou also art one of them, for *thy speech betrayeth thee.*" When Peter found that his accusers were disposed to rest the matter on his *manner of speech*, he took a very ready method to deprive them of that argu-

ment, for he began to *curse* and to *swear*, saying, "I know not the man." They did not say in reply, "now we know that thou art a follower of Jesus, because thou dost *curse* and *swear*;" no, we do not read at that time they accused him any more. Peter adopted this method to convince them that he was no Christian; and it seems to have been effectual for the time at least. After he *cursed* and *swore*, they did not say, "thy speech betrayeth thee."

It should always be remembered, that *cursing* and *swearing* was the method adopted by the apostate disciple, to convince his accusers that he was no Christian. Peter knew that his Master's conversation had always been pure and holy; for had it been otherwise, Peter's cursing and swearing, so far from convincing them that he was not a follower of Christ, would have had a directly opposite effect. Peter believed also that the world knew, yea even that those very enemies who were about to crucify him knew, that his Master was of a pure life and conversation; else why should he have resorted to the practice of *cursing* and *swearing* to convince them that he was not a follower of Jesus? There is a strong testimony here of the purity of the Saviour's life.

One thing we judge may be taken for granted, viz. that the method which Peter adopted to convince his accusers that he was *no* Christian, will not in the present age, prove that a man is a Christian. No man can possibly prove that he is a Christian by cursing and swearing. We say to such a man, "thy speech betrayeth thee;" thou hast denied thy Master. When Peter denied his Master, he cursed and swore. Reader, if thou dost curse and swear, thou showest that thou hast not the spirit of Christ.

The doctrine of Jesus, if we understand it, is altogether opposed to *cursing*. Even when we are cursed, we are forbidden to return it with cursing; yea, we are commanded to return it with blessing, as the reader may see, "Love your enemies, *bless* them that *curse* you, do good to them that hate you," &c. Matt. v: 44. Paul preserves the spirit of his Master's command, in the following injunction to the church at Rome. "Bless them which persecute you; bless, and curse not." Rom. xii: 14. St. James speaking of the difficulty of taming the tongue, says, "Therewith bless we God, even the Father; and therewith curse we men, which are made after the likeness of God. Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Jas. iii: 9, 10. We know how apt mankind are to forget the lessons of morality they have learned, and which their best judgment approves. For this we are willing to make every possible allowance; but still we must say, that that man is strangely inconsistent, who, while he professes to believe in the Christian religion, and to revere the precepts quoted above, will permit himself to use profane language. "His speech betrayeth him," that he is a traitor to the principles of the Christian religion. Think of these things, reader, whoever thou art. If thou hast been in the habit of profane cursing and swearing, break off at once.

The doctrine of Universalism, above all other doctrines, puts the most decided reprobation on the practice of profane swearing. For, what is Universalism? If this doctrine is true, every man is a creature of God, formed in his moral image, and we are all brethren. At last all shall be purified from sin, and be equally the participants of God's favor. The real Universalist says to himself, every man is my brother—an equal heir of eternal glory with me—it is my duty to love him, to pity him in his misfortunes, to relieve him in his distresses, to pray for him, to rejoice when he rejoices, and to weep when he weeps. Can a real Universalist then curse and swear? It is impossible. Say, if you will, that by this rule, we shall prove that there are but few Universalists in the world; still we cannot move from the position we have taken. A Universalist curse and swear! A Universalist call on God to damn his neighbor! A Universalist wish men in hell, and imprecate eternal vengeance on them! No, "thy speech betrayeth thee;" thou art not a Universalist, at least in thy practice. We conjure thee to observe the advice given so judiciously by Paul to the Ephesian church: "Let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—*Trumpet.*

ILLUSTRATION OF SCRIPTURE.

"Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—1 John, iii: 9.

Some very curious theories have been proposed for the edification of men, professedly founded on this passage of Scripture. Two of the wildest it may not be improper to notice briefly:—

1. Some assert that every man who is truly born of God, becomes perfect, and thenceforth lives entirely free from sin, unless, indeed, he fall from grace, and forfeit the privileges appertaining to his heavenly birth. This was the opinion of Dr. A. Clarke, and is adopted, I believe, by Methodists generally. The two principal objections to this theory are, 1. It is contrary to the testimony of the Scriptures; and, 2. It is contrary to matter of fact. It is contrary to the Scriptures which testify "There is not a just man upon the earth, that doeth good, and sinneth not." Eccl. vii: 20. And the author of the text testifies, "If we say we have no sin, we deceive ourselves, and the truth is not in us." 1 John i: 8. It is contrary to matter of fact, because the man has never yet been found, save Jesus of Nazareth, who has lived free from sin, although many have been born of God, if any dependence can be placed on the scriptural definition of the heavenly birth, and the experience and conduct of many devoted Christians.

2. Some have alleged that they who are born of God cannot sin, because God will not impute their sins to them;—in other words, though they do that which would be sinful in an unconverted man, it is not sinful in them. This doctrine was advanced several centuries ago, and has some advocates even until this day. It is truly a very convenient doctrine to quiet one's conscience withal. He has only to assure himself that he is born of God, and he need give himself no further concern whether, for the future, he serve God or the devil. The main difficulty is, that although he may quiet his conscience for a season, he cannot prevent its rousing up at times, and giving him very uncomfortable twinges. The inward monitor cannot be entirely destroyed, or lulled asleep. It will assert its rights. And wo to the miserable man who has done violence to it. These remarks, of course, have reference to those who are really corrupt, but have deceived themselves with the fancy that they are born of God, and no longer subject to sin. Those who are truly born of the spirit will not be very liable thus to deceive themselves. And if they should be carried away by the deception, for a moment, they will very speedily be convinced of their error. The truth is, they who are born of God are under greater obligations to obey, and are more guilty if they disobey, than others. The rule is, that much shall be required of him who has received much. And to suppose that God will not impute sin to the disobedient, nor account them guilty, because they have experienced a heavenly birth, is in the highest degree absurd.

3. The true meaning is well expressed by *Horne*, whom I quote, the same, because the rule of interpretation which he illustrates, is very important. The rule is this:—"The whole system of revelation must be explained, so as to be consistent with itself. When two passages *appear* to be contradictory, if the sense of the one can be clearly ascertained, in such case that must regulate our interpretation of the other." To illustrate the necessity, and the operation of this rule, he quotes 1 John i: 8–10. "If we say that we have no sin, we deceive ourselves," &c., and 1 John iii: 9, the passage under present consideration. He then remarks:

"This is an apparent contradiction; but the texts must be explained, so as to agree with one another. Now, from Scripture and experience we are certain that the first passage must be literally understood. 1 Kings viii: 46. Eccl. vii: 20. The explanation of the second passage, therefore, must be regulated by the established signification of the first; that both may agree. When it is affirmed, that even good men cannot say, they have no sin, the apostle speaks of occasional acts, from which none are free. When St. John says, that he who is born of God doth not commit sin, he evidently means *habitually*, as the slave of sin; and this is incompatible with a state of grace. Both passages, therefore, agree, as the one refers to particular deeds, and the other to general practice; and in this manner, must every seeming contradiction be removed. The passage of which the literal sense can be established, must always regulate the interpretation of a different expression, so as to make it agree with fixed principles."—*Intro.* ii: 560.

I do not know that another word is necessary for the full understanding of this passage. It may be repeated, however, in somewhat different terms, that when it is declared that no man lives without sin, we are to understand that no one is so perfect, as to be able on all occasions, and under all circumstances, to resist temptation. The best men are sometimes guilty of sin. And when it is affirmed that he who is born of God cannot sin, we are to understand, that such a one will not remain under the dominion of sin; but though he occasionally be overcome, he will generally resist temptation, and obey the commandments of God. Thus both agree. And thus the rule is observed, which I commend to the reader's especial notice.—*Ibid.*

THE TOMB OF PRIESTLY.

The following is extracted from an interesting letter to the Editor of the Baltimore Patriot, from a travelling friend:

Northumberland, (Penn.) August 28.

Arriving here, and finding no conveyance onward to-morrow, I cast about for some means of spending my time agreeably, and if possible, profitably. Taking my dinner at Burr's from a plate that once belonged to the celebrated Dr. Priestly, and by the fact of his having lived and died here, I could not but recall to my recollection the events of his active and busy life. In the cool of the afternoon, having received the direction, I bent my way towards the dwelling which was once occupied by this learned philosopher. How it was once I know not, but it even now, after the lapse of 30 years, wears the aspect of neatness and simplicity. Attached to it is a large garden full of the choicest fruits of all kinds, procured and grafted by the Dr. himself. The house is adorned and shaded by large trees of beech and honey-locust, planted by his own hands. From his mansion I went to his grave, and from the plain slab of marble, which stands pointing towards heaven, I copied the following inscription:

"To the memory of the Rev. Dr. Priestly, who departed this life on the 6th of February, 1804, Anno Ætatis 71. Return unto thy rest, O! my soul, for the Lord hath dealt bountifully with thee. I will lay me down in peace, and sleep till I wake in the morning of the resurrection."

In this spirit, and with these words on his lips, he departed this life. C.

"Behold the Lamb of God who taketh away the sin of the world."—*Bible.*

If we judge from the religious opinions of men we should say that this request of the beloved apostle was not much heeded. We are requested to look to a God of vengeance instead of a God of mercy—to seek a Being who will overwhelm the world with destruction, and bring the wayward children of men to inevitable ruin, instead of a kind and indulgent Parent, who will shelter his offspring from the threatening storm, and bring them at last to the haven of safety. We beseech you, reader, to turn a deaf ear to their exhortations, for they are blinded by the veil of superstition—a cloud of impenetrable darkness overshadows them, and they are groping their way through the dim mists of error to their dreary charnel house.—*Ch. Int.*

MAGAZINE AND ADVOCATE.

DOLPHUS SKINNER, Editor and Proprietor,
AARON B. GROSH, Associate Editor,
STEPHEN R. SMITH, Corresponding Editor.

UTICA, SATURDAY, NOVEMBER 14, 1835.

THE SPIRIT OF PARTIALISM.

We have often made the remark, and seen it made by others—and whoever will candidly examine the subject will find it true to the letter—that Partialism begets in its votaries a spirit, like itself, of partiality, of vindictiveness, of oppression, and of persecution. Like its divinity, it has no bowels of mercy or compassion, except for a few of its favorites; and it teaches them to believe they are doing God service when they persecute and abuse those who differ from themselves, or who will not bow down and worship at the same bloody altar of Molech, or ascribe to the true Divinity the *character* of a Molech. In proof of this, we might refer to all past history, and especially to the record of those bloody persecutions that have been carried on in the name of religion. All these, without a solitary known exception, have been instigated and carried on by the abetters of the partiality and vindictive cruelty of God, and of the merciless dogma of endless misery. And in practicing these things, they have but exhibited the legitimate fruits of their doctrine—they have but too faithfully imitated the God they worship.

Our mind has just been called to this subject by the reception of three letters from as many different individuals in different parts of the country, describing the abuse and cruelty and persecution practiced against them by their Partialist neighbors, on account of their believing in the final salvation of the whole human family.

The first is from Riverhead, near Suffolk C. H., Long Island. We will give the substance of it in the language of the writer:—

"In the month of August last, I was called to part with three of my dear and lovely babes, one aged twelve years, one ten, and the other in her third year. Under this most afflicting bereavement, I called on the trustees of the Methodist Episcopal church for the use of their house in which to have the funeral sermon of my children preached. All whom I consulted said they were willing, but one of them said I must ask their minister. I did so; and judge of my astonishment, when he told me point blank *I could not have the use of their house!* It is perhaps hardly possible for any, excepting those who have been placed in like circumstances, to conceive what my feelings were on receiving this flat denial of the house for *such* a purpose—a house too, which was built by my own brothers and neighbors! My already bleeding heart was wounded afresh. I went home, retired to my bed-room, and, Joseph-like, I 'wept aloud.' O, thought I, while tears of sorrow coursed down my cheeks, how unlike is this spirit and treatment to that exercised by the blessed Jesus, who went about doing good, healing the sick, raising the dead, and comforting all that mourned! I requested two of the members of the church, (Asaph and John Youngs,) to inform my friends in their neighborhood that the funeral sermon of my children would be preached at the court-house that evening: and in the spirit of the priest above alluded to, (whose name is James Floy,) they refused even to communicate the information! 'O my soul!' if this be the spirit of their religion, 'come not thou into their secret; unto their assembly, mine honor, be not thou united.' Yours, &c. C. VAIL."

The second letter is from a gentleman, late of Carbondale, Pa., but now of Binghamton, N. Y. He says a near *relative* of his, who is a leader of the Methodists, told him if he did not stop advocating his principles (the doctrine of the restitution) in Carbondale, he would repent it ere long. But to use the language of the writer—he says:—

"I had trusted too far in the honor and fidelity of this relative. And the treatment I have received from him, is no less impious and injurious, as far as pecuniary matters are concerned, than would be that of the highwayman, who by the power of his bloody steel should rob my pocket of an hundred pounds, and then screen himself from justice, because no witnesses but myself saw the robbery committed! Thus does he hide himself from justice behind his priest and infatuated brethren, who exert every power to screen him. Nay more, they even threaten my honest, and I believe pious, old father in-law (one of their own members) with excommunication for saying to his son in one of their councils, 'if you had heard P——, [that is, the writer of this letter. *Ed. Mag. and Adv.*] last night, at his family altar, pray for you as his persecutor,—that he might have the spirit to forgive the wrongs you had done him, and realize the blessings of the Most High, when he said, Father, forgive, as we forgive those who trespass against us—I say if you had heard that prayer, you would have a different opinion of him from what you now seem to entertain.' This aged soldier of the cross was immediately reprimanded for his charity to me, and required not to kneel with me again at my thank-offerings. He however little heeded the requirement, and was soon turned out of doors by his *Christian brother* and *natural* (or rather *un*natural) *son!* * * * * * * *

"You will oblige me by sending my paper hereafter to Binghamton: for I have a wife and three children to read it, who will ever sing praises to the God of impartial grace, and who can never be gratified with those religious prints that fear to give both sides of an argument. P. H******."

The third letter relates to an excommunication, and here follows:—

"Hinsdale, Cattaraugus county, November 6, 1835.

MESSRS. EDITORS—I wish to become a subscriber to your paper, the Magazine and Advocate. I have been a firm and warm believer in an endless hell for several years, and a member of the Baptist close communion church until within three months; when, to the astonishment of all, I publicly renounced their doctrine, and requested a discharge from the church. They refused to grant my request on any other terms than by cutting me off by excommunication. I consented to any method they chose in order that I might get rid of them. I has made a great stir among them: some have *almost* fallen in with me, but through fear stay back yet a while longer. * * * H. A. MILLARD."

The above three cases must suffice for the present, as samples of the spirit of Partialism, though many more similar ones might be given. Reader, are not these cases in perfect keeping with the doctrine professed by Partialists? And is it not matter of gratitude, that though there are some who carry out the spirit of their doctrine in their practice, yet the number of those who *can* be as *bad* as their *doctrine requires*, is comparatively small? Suppose all were to become Universalists, and live constantly in the spirit of universal charity and benevolence, would there ever be such a thing as persecution known in the world? D. S.

THE REFORMER AND CHRISTIAN.

The *Reformer*, so long and so faithfully and fearlessly conducted by Theophilus R. Gates, of Philadelphia, and devoted to the cause of civil and religious liberty—to the exposing and counteracting of priestcraft in its various and ever-changing forms and plans, has lately been discontinued. The Reformer was one of the first papers in this country that saw through and boldly exposed the schemes and machinations of the Orthodox clergy for uniting church and State, and thereby drew the attention of the Pennsylvania legislature, and the conductors of other papers in this country, to the subject, and to a view of the dangers that threatened us a few years ago, at that point. And so spirited and successful has been the warfare carried on against that unholy plan, that at present, scarcely a voice is heard to mutter or peep in its favor throughout the land. For this good piece of service Mr. Gates deserves the gratitude of every true American citizen.

For the last two or three years of the existence of the Reformer, it has been devoted almost entirely to the attempted illustration of prophecies, dark and mysterious sayings, dreams, visions, reveries, &c., &c., and the Editor's mind seems to have been wholly engrossed in contemplating and predicting the general and growing corruption and degeneracy of the Christian church—of all sects and parties—and the awful judgments and calamities that impend over this and all other nations; which he thinks will soon befall the nations of the earth. Wo, indeed, is to the inhabitants of the earth, if his predictions are verified. Some of his predictions have failed of fulfilment at the time he had fixed for them to transpire. He is, however, very sanguine in the faith, that the rest will not fail, or if any of the minutia do, the main parts will be verified, and faithfully warns all people to be prepared. We think him somewhat visionary, but an honest and good man. He recommends the *Perfectionist*, published at New-Haven, Ct., and the *Herald of Holiness*, (another paper started on the same plan,) just commenced in New-York, as proper and suitable substitutes for, or successors of, the Reformer. D. S.

SUMMARY.

Assault on Rev. Hosea Ballou.—We learn by the Boston papers, that on Wednesday, 21st ult., as Rev. Mr. Ballou was walking in Cornhill, he was assaulted by John F. Myers, (of the firm of Myers and Knight,) who struck him in the face, wounding his under lip badly and knocking him off the sidewalk. No provocation was given, nor a word spoken. Myers undertook to preach the doctrine of universal salvation, some years since, and obtained a letter of recommendation from Mr. Ballou. But as his conduct did not afterward warrant the continuance of Mr. B.'s confidence, the letter was recalled and Myers was greatly offended. He quit the ministry and engaged in secular business; but has since written a number of letters of defiance and threatening to Mr. B. He was arrested in five minutes after the outrage, and on examination in court, was ordered to find two securities of $1000 each, to keep the peace, and to appear for trial at the next term of the Municipal court. Some of his friends think his mind is at times subject to morbid insanity.

Universalist Institutes have been formed in Cambridge, Mass., Portland and Westbrook, Me., and Claremont, New-Hampshire.

Another new paper, devoted to the doctrines of the "Perfectionists," has just been commenced in the city of New-York, entitled the "Herald of Holiness," and edited by Rev. Edward Palmer.

More Preachers.—Dr. Bell, of Newburg, Ohio, has renounced the doctrine of endless misery, and commenced preaching the Gospel of a world's salvation. Br. J. A. Aspinwall and a Br. Williams, both of Jefferson county, N. Y., have lately commenced preaching the glorious tidings of universal grace; the former is now residing in Clinton, Oneida county, and the latter in Chautauque county. They have been pursuing their studies during the past season with Br. S. R. Smith, of Clinton. Another young brother by the name of Delong, and another by the name of Guild, both, we believe, from Delaware county, have also commenced the same glorious calling; and all, we understand, so far with good success.

We learn by the Trumpet, that Br. S. A. Sneathan, a young man of promising talents, from Salem, Mass., has commenced the ministry of reconciliation.

Br. G. C. Leach has taken up his residence in Ludlow, Vt., and engaged to preach one-half the time to the new society recently organized in that place.

Br. Jacob L. Wateon has removed from Montpelier to Glover, Vt.

A Universalist society has been lately formed in Wentworth, N. H.

Another new society of Universalists has been formed in Kennebunk, Me., and another in Ludlow, Vt.

The Universalist society in Phillipston, Mass., are erecting a new meeting-house. Its size is to be fifty by forty feet.

The new meeting-house lately erected in Augusta, Me., is to be dedicated to the worship of almighty God on the 20th instant, and Br. William A. Drew, publisher of the Gospel Banner, installed pastor of the Universalist society in that place.

The Universalist society in Lebanon, N. H., have lately fitted up a beautiful and convenient house for public worship, and dedicated it to almighty God. Br. John Moore is the worthy pastor of the society in that place.

The meeting-house lately erected by the Universalists of West Rumney, N. H., is to be dedicated to the purpose of divine worship on the 18th inst.

The new union meeting-house lately erected at Boxboro', Mass., was dedicated to the worship of God, on the 21st ult. Sermon by Br. L. Willis, of Salem.

The Sentinel and Star in the West, until lately published at Pintomath, Ind., has recently been removed to Madisonville, Ohio, (near Cincinnati,) at which place it is now published, and where all exchange papers, &c., should be sent. It has our best wishes for its prosperity.

By the late census of New-York, it appears the population of that city is 250,873, and that there is a surplus of 12,000 females.

Br. Fletcher, Editor of the Christian Intelligencer, thinks that, although *black* is an appropriate color enough for the *Autodox* clergy to wear, being that used in this country for *mourning*, and well corresponding with the *darkness* and *gloominess* of that system; yet it is a very inappropriate color for a *Universalist* clergyman to wear. He thinks, as the doctrine is cheering and happifying, the dress of its ministers should correspond therewith, and be far removed from every appearance of gloom or sadness. Not a bad hint.

A new Association, entitled the "Miami Association of Universalists," was organized at Sharonville, Ohio, on the 9th and 10th ult., embracing the counties of Hamilton, Clermont, Clinton, Warren and Butler, of that State, heretofore belonging to the Western Union Association.

The Connecticut Convention of Universalists held its annual session at Barkhamsted, on the 14th and 15th ult. Hon. L. Barnes, Moderator, and Br. James Shrigley, Clerk. There were ten clergymen present. Sermons were preached by Brs. F. Hitchcock, N. Dodge, W. A. Stickney, J. H. Willis, R. O. Williams and A. Moore. The societies in Monroe and Stratford were taken into fellowship. Ordination conferred on Br. J. Shrigley. A vote taken to suspend further proceedings in the case of Mr. Robert Smith, (on account of charges preferred against him at the last session,) until the next session of the Convention, on account of the said Smith's being now absent. Measures were taken to organize two new Associations in the State, which, with the one already organized, will be represented (instead of societies) in the State Convention. Adjourned to meet in Killingworth, on the second Wednesday in October, 1836. D. S.

☞ The removal, and consequent increase of domestic business, of the Associate Editor, must be his excuse for the absence of his pen in the editorial department of this and the last paper. A. B. G.

The Boston Trumpet and the N. H. Star have generously followed the example of the Watchman in correcting their error, by stating that Br. Skinner will not retire from the editorial department of this paper.

MATTHEW V: 27, 28.

Says a skeptic, "If I understand aright the logic of believers in divine revelation, they deny that temptation is sin. I find no fault with their definition; nor would I undertake to prove that he who 'was tempted in all points like as we are,' was *not* 'without sin;'—but I would ask, how they reconcile their distinction between *temptation* and *sin*, with the passage in Matt. v: 27, 28?"

The answer is easy. The objection is one I have several times met with, and, like many other skeptical queries, arises from not properly noticing the true import of the language. I know the passage will be considered a delicate one to discuss,—but it is not more so than the objection, nor yet more so than the misunderstanding of it which demands an explanation.

Notice, then, Jesus does not say, "Whosoever looketh on a woman *and* lusteth," &c.—but "whosoever looketh on a woman *to* lust after her," &c. That is, whosoever looketh *with the design* to wake up the imagination to impure reflections—to encourage and foster impure thoughts—to lay plans of iniquity. This is the clear meaning of the passage.

Reader, *temptation* is NOT *sin*—but to *seek* after temptation—or, not to avoid it when it occurs—is at least imprudent; and, when yielded to, is sinful. See James i: 13-16. A. B. G.

OURSELVES.

I have much pleasure in saying, that the letters received from various able writers of our order, (among whom I may mention Mrs. J. H. Scott, [formerly Miss Kinney,] Miss E. Rounseville, Brs. Tomlinson, Peck, Lewis, Hammond, Sadler, C. Spear, L. C. Browne, J. Gage, Townsend, Manley, Holmes, Rogers, Ashley Clark, P. Morse, Curtis, &c., &c.,) give us encouragement to believe that the seventh volume will equal in literary merit and religious interest, any of the preceding volumes. Besides the prize essays, tales and poems, we are promised regular articles—moral, doctrinal and practical—of a specially labored and finished character, in a brief form and popular style, which will enable us to make the paper uniformly good, and to preserve all the harmony necessary to the pleasure and interest of variety.

In short, our agents, local and general, may rest assured that we shall be able to furnish a sheet equal, if not superior, to any of the preceding volumes in literary merit, religious spirit, general interest, neat appearance and typographical correctness. The paper on which it will be printed will *invariably* be fully equal, in every respect, to the very best furnished during the present volume, and the new type and other materials, just purchased, will, we are certain, give satisfaction to our subscribers. These purchases, independent of the purchase of the establishment from Br. Skinner, have involved us in considerable expense—a frightful sum, were we not assured by our friends generally, that an increase of subscriptions may be expected, sufficient to enable us to meet it. We are compelled to solicit, with humility and diffidence—with mingling hope and anxiety—our friends every where to exert themselves in aiding us to meet these expenditures. We trust our *deeds* will show that their kindness has been well bestowed. A. B. G.

NOTICES.

W., of P———, is informed that his first proposition is rejected—the second must remain under consideration until the article comes to hand.

Br. Manley's sermon on John v: 28, in our next.

Br. Andrews will find a number of the Register and Almanac at Fairport, as he directed—shipped last Tuesday. The prices have been published—they are invariable. Boxes have been shipped, also, to Br. Price, of New-York; to Br. J. E. Holmes, of Chautauque county; and to Br. L. S. Everett, of Baltimore, who will supply the Southern States generally. A. B. G.

LIBERAL OFFER.

If subscribers owing for last year and this, and whose bills will be $5.00 at the end of the present year, will send us each $5.00 free of expense between this and the first of January next, they shall be credited in full for the two past and $1.00 on the next year. If those owing three years, and whose bills will be $7.50, will in like manner, send us $8.00 before the present year closes, they shall be credited in full for four years, i. e., the three past and the coming one, thus saving at least $1.00 each. Those who owe for *more* than that length of time, who still take and wish to continue, if previous to the first of January next, they will pay up for all the past at the rate of $2.25 per volume, and in advance for the next volume, they shall be discharged from our debt. This offer, it will be seen, applies only to those who continue their subscription for the next year, and who regard the *time* specified in this offer. Those who discontinue their papers, and those to whom we are at the expense and necessity of sending a travelling agent, will in all cases be expected to pay the full amount of the bills charged against them; unless in cases of *poverty* or *misfortune*, in which cases, when we are satisfied of the existence of the cause, we shall be willing to make any reasonable deduction.

D. SKINNER.

REMOVAL.—For the information of the public, and the friends of Br. Joshua Britton, jr., we give an extract from a letter just received from him. We wish abundant prosperity to him and the societies to whom he ministers. D. S.

Brownville, November 9, 1835.

Br. SKINNER—I have concluded to labor in this vicinity for one year, commencing on the 1st of September last. I have engaged to preach in each of the following places one Sunday in each month—Depauville, French Creek, and Adams; the remaining one-fourth is to be employed in part in this place. This society design to have preaching something more than one-quarter of the time, perhaps one-half. Br. Sias will preach for them probably one-quarter, having made such an engagement previous to his suspension. The friends of Universalism in the places named, manifest a commendable zeal in sustaining the good cause. I preached yesterday at Brownville village—our congregation here is not large. The members of the society, many of them, live at a distance from the village. The meetings are not all held here, but in the different neighborhoods. We are pleasantly situated about two miles and a half from the village, and board with Mrs. Stevens, a distant relative.

RELIGIOUS NOTICES.

There will be preaching on the fourth Sunday inst., by Br. BROWNE at Hubbard's, in Marshall, and at Waterville in the evening—Br. SIAS at shingled schoolhouse in Palermo, and at Jenning's Corners in the evening—Br. C. S. BROWN near Sylvester Cowles, and at the Starkey schoolhouse in the evening—Br. J. FRENCH at Sand Bank, and at Paineville in the evening—Br. WAGONER at Lasscellsville at 2 o'clock, P. M., and near Mr. Johnson's in the evening—Br. J. BOWDEN at Sharon, near the residence of B. Eldridge, Esq.

There will be preaching on the fifth Sunday inst., by Br. C. S. BROWN at Norwich village—Br. J. POTTER at Lawyersville—Br. J. BOWDEN at Middlefield Centre—Br. J. BRITTON at Brownville.

Br. J. BOWDEN will preach at Lawyersville on Monday evening, 23d instant—at Richmondville, 24th—at Jacksonborough, 25th—and at Clarksville, 26th, in the evenings.

The first quarterly Conference of the Cayuga Association will be holden at Scipio, Cayuga county, at the Baptist meeting-house, near Bishop's tavern, on the 25th and 26th of this month. Ministering brethren are invited to attend. Per order of committee,

Cortlandville, Nov. 4, 1835. G. SANDERSON.

LETTERS CONTAINING REMITTANCES

Received at this Office for the week ending on Wednesday last

P M, Scipio, for E A—A H, Benedington, for R S S—P M, Pembroke, for G H, N G and W B—P M, Lexington, (O.)—T W, Scribe.

POETRY.

LIFE: ITS SEASONS.

BY C. W. EVEREST.

Life hath its Spring-time! childhood's morn,
When pure is young affection's ray;
Gay are the flowers its path adorn,
And bright the hues of opening day:
Wild music lingers in its bowers—
Grateful the fragrance of its flowers—
And all betokens bliss:
Hope weaves her wild, enchanting song,
And sings, at every path along,
That all shall be like this!
Time's rapid foot-steps never stay,—
Life's golden Spring-time speeds away!

Life hath its Summer! ardent now
Is manhood's toil, ambition's sway;
Hope lighteth still the fevered brow,
And sweetly sings the coming day:
Fond are affection's whispers, bland,
And warm is friendship's proffered hand—
Summer's horizon fair;
But ah! anon a cloud is seen—
Dark and more dark its threat'ning mien—
A tempest gathers there!
Sunlight and storm are o'er at last—
Life's fitful Summer-time is past!

Life hath its Autumn! where have fled
Those flattering promises of Spring?
Alas! like withered roses, dead,
Around no sweet perfume they fling:
Hope hath been false as she was fair—
The smile hath fled, and gathering care,
And wo around are cast:
Gloomy is life's late lovely bower—
Here falls a leaf—there fades a flower—
And chill the dreary blast!
The showers of ruin fall around—
Life's withered foliage strews the ground!

Life hath its Winter! snowy age,
When manhood's noblest vigors fail;
Weary becomes the chequered page,
Cold is the wintry, piercing gale:
The faltering step—the trembling limb—
The flagging pulse—the eye-ball dim—
Alike deliverance crave:
Fainter—yet fainter—hark! the breath!
O haste thee tyrant, angel, death!
Welcome the frightful grave!
'Tis finished! life's short journey's done,
The sun hath set—the Season's run!

[*From the Knickerbocker.*]

THE TIMES.

When man was created free, he was entrusted with a fearful power—the power of abusing his liberty. It was made possible for him to convert every blessing into a curse, and through the excess of his freedom, to become the most abject of slaves. Of this power he has always shown a willingness to avail himself,—having been from the first the busy author of his own ruin. Not content with the privilege of doing right, he has chosen to prove his ability of doing wrong,—as if to preserve one's innocence amidst temptation, were not a better evidence of strength, than to set the laws of rectitude at defiance. What has been, still is. Men do now abuse their liberty,—prefer evil to good, and turn good into evil. Individuals practice such folly,—communities are no wiser: and at short intervals, the mischiefs which result from a turbulent spirit of freedom, almost provoke a doubt whether this gift of the Creator might not have been better withheld. Such doubts are indeed instantly dispelled by reason, but the occasions which call them up do not the less justify serious thought. How may man be taught, and how persuaded to limit his freedom, so that it may always be a source of good? is a question which rises into importance, and deserves attention, as we perceive his liability to fall a victim to his endowments.

This disposition of man to overleap the restraints which his own wisdom should erect around the exercise of his own power, seems at times to pervade a whole people. It spreads from one to another with an electric rapidity—breaks out into violence—and sweeps away the comforts along with the proprieties of life. At such times, it behooves every one to watch himself, lest he be drawn into the current of lawlessness; for men more often err through sympathy with the state of feeling about them, than through deliberate choice of evil. The wisest and the best are not safe against either the fury or the contagion of popular disorder. The counsel which an apostle of Christianity has left in one of his letters to the early believers, points out a danger against which no one in modern times should think himself secure: "As free, and not using your liberty for a cloak of maliciousness," etc.

Many facts of recent occurrence are suited to give a peculiar pertinency to this counsel, at the present time. It is impossible to read or hear the intelligence which comes by almost every mail from different parts of the country, and not feel some apprehension respecting the issue of that exuberant liberty by which this land is distinguished. That its worst outrages are perpetrated at a distance from us, should not prevent our taking an immediate interest in the questions of duty and safety which they raise; for the same spirit which is now assuming the most disastrous forms of expression elsewhere, has manifested itself in frantic passion under our own eyes, and may be still heard muttering indistinct purposes of mischief from one and another province of social life. Let it be that the anxieties which many feel respecting the future are groundless: even if "the signs of the times" be not pregnant with warning, still no one will deny that it is the part of a commendable prudence to strengthen the securities of peace and order. Does it not become accountable men, to whom God has committed the care, not only of their own, but in some degree of one another's welfare, to be attentive to the condition of things about them, by which, unless they exercise that control which they ought to take into their own hands, they must themselves be subdued?

The origin of the excesses by which the past year has been signalized, is not of difficult discovery. But it is a common mistake to attribute such violations of order to some immediate influence, which only explains the fact of their appearance at the time, but does not reveal their source. Superficial observation can discern the circumstances which precede an outbreak of popular feeling, and hasty judgment pronounces them its cause. Its occasion they are,—the cause of that particular exhibition of a spirit which must have previously existed in the minds of the people. But that spirit,—whence comes it? What gave it a being? What nursed it into strength, and prepared it for the mad disclosure of its energies? The spirit itself,—do we understand its character? Do we know that it is a fierce and reckless spirit, destructive of honor, and fatal to liberty? Do we consider that its smothered violence is a lesser evil only than its open rage, and that a country whose citizens allow it an abiding place in their bosoms, is in continual danger of the worst calamities which can visit a land? This spirit will find opportunities of clamor and mischief in different conditions of society. In a season of mercantile embarrassment, it will take advantage of the troubles which are actually felt, and endeavor to remedy them by some intemperate movement, that will only increase the distress which it alleges as the reason of its interference with the regular processes of the social state. But in a time of great prosperity, we see that it is as ready to lay hold on imaginary grounds of complaint, and to undertake some wild scheme of distributive or executive justice. What is this spirit that can devastate that which is fair, and render desolation tenfold more gloomy? In learning what it is, we shall learn its origin and its cure.

It is *a spirit of lawlessness*,—that will not bear necessary and proper restraints, but chooses to be supreme,—above order,—above authority,—above reason,—above every influence, human or divine, that could curb its important purposes. Hence we must look for its origin to the want of those principles which intelligence and morality tend to fix in the mind—and we must not hope to remedy it, till, by the diffusion of these powerful agents, we have made the people capable of understanding their own interests, and governing their own passions.

"As free:" but what is freedom? In our sober hours, we all know that it is not the liberty of doing as we please, regardless alike of the past and the future. Riot is not freedom. Passion is not freedom. To be free, one must be just. Truth and freedom go along together; so that he has the most freedom, who is the most devoted to truth. How few of those who boast of their freedom, perceive or acknowledge this! In the judgment of those who alone understand the full nature or true uses of liberty, it is a trust that should be prized, and not a toy to be played with, nor a mask to frighten people with. It is too sacred to be abused, as it is too precious to be lost. "Freedom,—man's great endowment and his glory,—shall it be made his disgrace and ruin?" such inquire, when any step is proposed that would turn it into "a cloak of maliciousness;" and the question need only arise in their minds, for them to determine what course they shall adopt.

Intelligence and moral purity,—these are the only securities of the social state, and these only so far as they are diffused. Let them become universal, and the country is safe. Peace and prosperity wait on their extension. Where they prevail, misrule hides its head, and disorder is starved to death. Let them be confined to a portion of the people, and all the safeguards which this class can provide against the effects of ignorance and immorality in the multitude, may be insufficient for their end. UNIVERSAL INTELLIGENCE,—this should be the object which every statesman and every good citizen should keep in view. Shame on the man who would make the passions of his fellow-men the tools of his ambition,—carving out for himself a place of honor with the instruments which they blindly put into his hands! *Let the people be taught*,—not the rudiments of knowledge, merely,—just how to read enough to suck in the poison of a corrupt press, or to understand the use of figures so far, that they can calculate the pecuniary value of their time,—but *knowledge* itself,—the meaning and relations of things. Let them be taught to think—*to think!* How few have ever learned what it is *to think!* Their minds move like the horse that turns the wheel on which he stands,—ever doing the same thing, but never advancing a single step. In both cases there is weariness, but in neither is there progress. Give the people knowledge, without delay and without stint! Give them as much as they can bear. They can bear more than you will be bold or wise enough to give them. Of all fears, the most idle is the fear of spreading too thorough an education through the land. Welcome the time,—would that it might arrive before the autumn leaves have strewn the ground!—when the whole people shall be able to reason on every practical question, with sound principles for their premises, and pertinent facts for their illustrations. It is the want of such ability, which produces disquiet and violence. It is a "little knowledge" that is a "dangerous thing." Teach men as much as they ought to know,—and as every one might know, at an incredible small expense of time and money, if proper methods were adopted,—and they would as soon cut off their right arms, as join or endure tumultuary outrage. Improve our systems of education, then. They are still miserably defective. We speak advisedly on this subject, and we repeat, that the popular education, even of the best portions of the land, is miserably defective. What then it must be in other parts of the Union, where less care has been bestowed, or where time has not been given for the institutions that have been planted to prove their character, any one can judge, without leaving home.

Yet intelligence alone is but a partial security for the preservation of order, when such passions as we are all conscious of possessing, lie hidden in human hearts. Let the people,—and all the people from the least to the greatest,—be taught to believe in that of which their senses can perceive only the shadows that fall on material objects. The great evil of the times is, that men look on the outside, and their desires cleave to the visible. They do not entertain persuasions of the unseen and the infinite. Impart to them such principles as they need, ye to whom they look for instruction,—ye who have influence, and to whom therefore are committed the destinies of the land. Wealth and power!—devote *your* resources to this end. We charge you, by every interest of the present, and every hope of the future,—by love and by fear,—by man's necessity and by man's capacity,—by selfish apprehensions and by generous regards,—we charge you to account no office more sacred or urgent than this,—of planting correct principles in every bosom. Let the lowest feel its encouragement, while the highest shall acknowledge its authority, that all may bow to its restraints.

[*To be concluded in our next.*]

MARRIAGES.

On the 21st ult., at Manchester, by Rev. S. R. Smith, Mr. HARRY PRIOR, to Miss MEHETABEL CARPENTER, both of Kirkland.

Also, by the same, at Clinton, on the 26th ult., Mr. GEORGE W. FULLER, to Miss PHEBE PURDY, of Whitestown.

On the 22d ult., by Rev. Jesse Bushnell, Mr. DANIEL I. LIPE, to Miss NANCY FERGUSON, both of Minden.

On the 25th ult., by Rev. W. H. Waggoner, Mr. CORNELIUS MAXWELL, of Little Falls, to Miss KATHARINE MOYER, of Menden.

In Rochester, October 1st, by Rev. W. Andrews, Mr. SYLVESTER ROBINSON, to Miss ANN M. EATON, both of that place.

By the same, in the Universalist church in Gaines, on Sunday, October 4, Mr. WILLIAM WELLS, to Miss AURORA PROCTOR, both of Gaines.

In Gaines, Orleans county, by the same, on the evening of October 8, Mr. NOAH HALL, Merchant, of Burton, Geauga county, Ohio, to Miss EMELINE DRAKE, of the former place.